

# Catholic Action



Vol. XXXV, No. 12

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December, 1953

## Archbishops And Bishops In General Session

REPORTS OF N.C.W.C. DEPARTMENTS  
STATEMENT ON THE DIGNITY OF MAN  
STATEMENT ON "PETER'S CHAINS"

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CATHOLIC PRESS VIEWS INTERNATIONAL PICTURE

MONTH BY MONTH WITH THE N.C.W.C.

CALENDAR OF CATHOLIC MEETINGS AND EVENTS

MICROFILMING OF CATHOLIC ACTION

GOOD-BY AND GOD BLESS YOU

## TABLE OF CONTENTS

December 1953

	PAGE
Calendar of Scheduled Catholic Meetings and Events .....	2
News for Our Subscribers! .....	3
<i>Good-by and God Bless You—</i> <i>Microfilm of CATHOLIC ACTION from Earliest Issue</i>	
Archbishops and Bishops in General Session .....	4
Reports of N.C.W.C. Departments to Assembled Bishops .....	5
Executive Department	
Office of UN Affairs	
Business Management	
Education Department	
Press Department	
Legal Department	
Social Action Department	
Family Life Bureau	
Bureau of Health and Hospitals	
Youth Department	
Immigration Department	
Lay Organizations Department	
National Council of Catholic Men	
National Council of Catholic Women	
National Council of Catholic Nurses	
War Relief Services—N.C.W.C.	
National Catholic Community Service	
Confraternity of Christian Doctrine	
Committee on Motion Pictures	
Month by Month with the N.C.W.C. ....	13
The Catholic Press Views the International Picture .....	14
Article IV, Forum Series 1953-54: <i>The Catholic in the United States and the International Picture</i>	
The Dignity of Man .....	17
Statement of the Archbishops and Bishops of the United States, November 18-20, 1953	
"Peter's Chains" .....	20
Statement on Persecution by the Archbishops and Bishops, November 18-20, 1953	
Index to CATHOLIC ACTION—Volume XXXV: January-December, 1953	
inserted sheet	

The contents of CATHOLIC ACTION are indexed in the *Catholic Periodical Index*.

CATHOLIC ACTION volumes since 1948 are available in microfilm from University Microfilms, 313 N. First Street, Ann Arbor, Mich.

## Calendar of Scheduled Catholic Meetings and Events

December, 1953

- 2—SOLEMN INSTALLATION OF THE MOST REV. LAWRENCE J. SHEEHAN AS THE FIRST BISHOP OF THE NEWLY CREATED DIOCESE OF BRIDGEPORT.
- 9—SOLEMN INSTALLATION OF THE MOST REVEREND BERNARD J. FLANAGAN AS BISHOP OF NORWICH.
- 28-30—AMERICAN CATHOLIC HISTORICAL ASSOCIATION—34th annual meeting, Chicago, Ill.
- 29—SOLEMN CONSECRATION OF THE MOST REV. RAYMOND P. HILLINGER AS BISHOP OF ROCKFORD, IN CHICAGO, ILL.

February, 1954

- 9-11—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for the Province of New Orleans, Jackson, Miss.

April, 1954

- 19-22—NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION—51st annual convention, Chicago, Ill.
- 24-25—NATIONAL COUNCIL OF CATHOLIC MEN—annual business meeting of official delegates, diocesan program committee chairmen and moderators, Washington, D. C.

May, 1954

- 12-14—CATHOLIC PRESS ASSOCIATION—annual convention, Chicago, Ill.

October, 1954

- 8-13—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—annual convention, Davenport, Iowa.

November, 1954

- 6-10—NATIONAL COUNCIL OF CATHOLIC WOMEN—27th national convention, Boston, Mass.

### Bishops' Statements on "Peter's Chains" and The Dignity of Man Printed by N.C.W.C.

Printed copies of each of the Statements issued by the bishops of the United States at the close of their annual meeting are now available from the N.C.W.C. Publications Office. These are entitled "*Peter's Chains*," on the subject of the "bitterest, the bloodiest persecution of all history," and *The Dignity of Man*, which discusses the true roots of human dignity and man's dignity in relation to society, the body, liberty, labor and education.

Both Statements are on newsprint, letter-size, and designed for wide-spread circulation. There are now thirteen such Statements in print covering the years 1941 to date. Also available are the bound volumes: *National Pastorals of the American Hierarchy* (1789-1919), and *Our Bishops Speak* (1919-1951).

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# Catholic Action

Vol. XXXV, No. 12

December, 1953

## NEWS FOR OUR SUBSCRIBERS!

**W**ITH this issue CATHOLIC ACTION suspends publication. The Administrative Board gave its approval of this action during its meeting of November 16, 1953.

### Good-by and God Bless You

For some years past, due chiefly to internal growth and changes, CATHOLIC ACTION has become less and less a "house organ" of N.C.W.C. In Father Burke's day, when it began as the BULLETIN, it carried all the news of all the departments and bureaus of the Conference. The NC News Service was then just beginning and reached relatively few Catholic people.

The intervening decades have witnessed magnificent development in both the scope and volume of N.C.W.C. activities. Today over thirty specialized informational media are sent from 1312 to select personnel by the departments and bureaus of N.C.W.C. Were these materials all to be sent via CATHOLIC ACTION, the magazine would fill several hundred pages—of curiously divergent copy. Items of general Catholic interest now reach almost twenty million Catholics in the United States through our NC News Service which has become the greatest of its kind in the world.

Considerations such as these, when placed in the context of the sharply rising costs of the past decade, made the decision to suspend CATHOLIC ACTION inevitable. As noted in the next column, a microfilm edition of CATHOLIC ACTION may be obtained by libraries and others wishing it.

With difficulty one represses the flood of memories of persons and events that this last issue of CATHOLIC ACTION evokes. Nostalgia must yield to present reality. One cannot say good-by, however, without a short but sincere "thank you" to the many unselfish people at 1312 who over the years have given

generously of their time and energies to make CATHOLIC ACTION possible. To them and our thousands of readers—Good-by and God bless you.

**T**HE discontinuance of CATHOLIC ACTION with this December, 1953 issue does not destroy the value of the record already published. Therefore plans for microfilming, made before discontinuance, will be carried out.

### Microfilm of CATHOLIC ACTION From Earliest Issue

Volumes from 31 through 34 (1949-1952) are already available on microfilm, and Volume 35, now closing, will be shortly. These may be obtained for \$1.50 per volume.

A microfilm file of the early issues—Volumes 1-30—will be made available on 35 millimeter microfilm if there is sufficient demand. The issues to be microfilmed include the magazine when it was known as the National Catholic War Council and the National Catholic Welfare Council Bulletin and, later, Review, as well as under the title CATHOLIC ACTION.

This file, covering all issues from Volume 1, Number 1 (June, 1919), through Volume 30, Number 12 (December, 1948), consists of 387 separate issues with a total of 10,343 pages. It will be made available on five reels of microfilm, each containing approximately 80 to 90 feet. The total cost will vary slightly depending upon the number of subscribers. In the event that five subscriptions are received the total list price will be \$70.00. In the event that there are ten or more subscribers the total price will be \$60.00. Delivery will be effected approximately six weeks to two months after receipt of the fifth order. The deadline for placing the initial group of orders will be February 1. Prompt response from those interested will be appreciated so that microfilming may be begun.

# Archbishops and Bishops In General Session

*November 18-20, 1953*

**A**RCHBISHOP Karl J. Alter of Cincinnati was reelected chairman of the Administrative Board of the National Catholic Welfare Conference when it reorganized itself November 20 at 1312 Massachusetts Avenue, N. W.

The Administrative Board, which includes two new members, was chosen at the annual General Meeting of the U. S. Bishops which attracted four cardinals, 25 archbishops and almost 150 bishops from all parts of the United States, its territories and possessions.

The new members on the N.C.W.C. Administrative Board are Archbishop Francis P. Keough of Baltimore and Archbishop Joseph E. Ritter of St. Louis. They replace Archbishop John F. Noll, Bishop of Fort Wayne, and Bishop Emmet M. Walsh of Youngstown. Both had completed their terms on the Administrative Board.

The general meeting of the bishops was opened on the campus of the Catholic University in Washington, D. C., by the Mass traditionally offered by the newest member of the hierarchy—this year Auxiliary Bishop Coleman Carroll of Pittsburgh who was consecrated just eight days before.

Deliberations were carried on under the chairmanship of His Eminence Edward Cardinal Mooney, Archbishop of Detroit and senior U. S. Cardinal.

Statements issued by the assembled bishops appear in full on pages 17 and 20 of this magazine.

The new Administrative Board is composed of the following officers:

Their Eminences Cardinal Mooney; Samuel Cardinal Stritch, Archbishop of Chicago; Francis Cardinal Spellman, Archbishop of New York; and James Francis Cardinal McIntyre, Archbishop of Los Angeles—all members of the board by virtue of their being cardinals.

Archbishop Alter, chairman of the board; Archbishop Patrick A. O'Boyle of Washington, vice-chairman of the board and chairman of the N.C.W.C. Social Action Department; Archbishop John F. O'Hara, C.S.C., of Philadelphia, treasurer of the board; Archbishop Ritter, secretary of the board.

Archbishop John J. Mitty of San Francisco, chairman of the Youth Department; Archbishop Richard J. Cushing of Boston, chairman of the Department of Lay Organizations; Archbishop Keough, chairman of the Legal Department; Bishop Matthew F. Brady of Manchester, chairman of the Education Department; Bishop Michael J. Ready of Columbus, chairman of

the Immigration Department, and Coadjutor Bishop Thomas K. Gorman of Dallas, chairman of the Press Department.

Msgr. Howard J. Carroll was reappointed general secretary of the N.C.W.C. Msgr. Paul F. Tanner was renamed assistant general secretary.

The N.C.W.C. Administrative Board also appointed these other bishops to various positions:

Bishop John J. Russell of Charleston was named assistant secretary of the N.C.W.C. board; Archbishop William D. O'Brien, Auxiliary of Chicago, was named assistant treasurer.

Bishop Lawrence J. Shehan, Bishop-designate of Bridgeport, was appointed assistant for the Information Bureau; Bishop Russell J. McViney of Providence, assistant chairman of the Education Department; Bishop Walsh, assistant chairman of the Legal Department; Bishop Joseph M. Gilmore of Helena, assistant chairman of the Immigration Department; Auxiliary Bishop Allen J. Babcock of Detroit, assistant chairman of the Department of Lay Organizations; Bishop Albert R. Zuroweste of Belleville, assistant chairman for the Press Department; Bishop Richard O. Gerow of Natchez, assistant chairman of the Youth Department; Bishop William O. Brady of Sioux Falls, assistant chairman of the Social Action Department.

The following bishops were appointed to assist Archbishop O'Boyle in various phases of the work within the Social Action Department:

Bishop William A. O'Connor of Springfield, Ill., represents hospitals; Coadjutor Bishop William A. Scully of Albany, charities; Bishop Peter W. Bartholome of St. Cloud, family life; Bishop William T. Mulloy of Covington, rural life; and Bishop Martin D. McNamara of Joliet, Ill., prisons.

Bishop Walsh, who retired from the Administrative Board and was then named assistant chairman of the N.C.W.C. Legal Department, begins his 23rd year of association with the N.C.W.C. For six years he served as chairman of the Legal Department. He will begin his eleventh year as assistant chairman.

Archbishop Noll has served on the N.C.W.C. Administrative Board for 19 years, principally as chairman of the Department of Lay Organizations.

Archbishop Ritter begins his sixth year as a member of the Administrative Board. Archbishop Keough begins his 15th year with the N.C.W.C. For two years he served as chairman of the Administrative Board.



# Reports of N.C.W.C. Departments To Assembled Bishops

Following are digests of the reports of the departments and bureaus of the National Catholic Welfare Conference for the fiscal year June 30, 1952 to July 1, 1953, made by the respective episcopal chairmen to the General Meeting of the Archbishops and Bishops of the United States, at the Catholic University of America, November 18-20, 1953.

## Executive Department

### Archbishop Alter, Chairman

**I**N COMMENTING on the 1952 Annual Reports of N.C.W.C. the Holy See said:

"This richly documented report of the work done and of the plans of the future action makes it possible to obtain a comprehensive view of the many sided field of pastoral activity engaging the attention of the American Hierarchy. It offers, at the same time, a splendid evidence of the effectiveness of a well-planned and carefully executed action to meet urgent needs and the problems related to the life of the Church in the United States.

"In token of the appreciation and gratitude of His Holiness, I am pleased to be able to convey to the National Catholic Welfare Conference, to you personally and to all who contributed to the compilation of this volume, the paternal Apostolic Blessing of the August Pontiff."

The Chairman, Archbishop Alter, observed that with the signing of the Korean truce agreement on July 26, 1953, there ended, temporarily at least, one of the bitterest and most costly conflicts in which the United States has ever been engaged. At this time, it would not seem likely that the armistice would result in immediate or radical changes in the economy of this nation, its defense program or the strength of our armed forces. Presently there are approximately three and a half millions under arms. Indications point to maintenance of that level for the next ten or twenty years, assuming, of course, that actual war on a world-wide scale does not break out. The new administration is obviously bent on renewing the effort to have Universal Military Training adopted as a national policy. On July 23, 1953 President Eisenhower reconstituted the National Security Training Commission and directed it to report to him by December first of this year on the feasibility and desirability of such a program. Inasmuch as the appointees are known to be advocates of U.M.T., a favorable recom-

mendation seems to be a foregone conclusion. Curiously enough, President Eisenhower, during the 1952 election campaign spoke against U.M.T., which became something of a campaign issue because President Truman had urged its enactment.

In the face of these facts, the need of a pre-induction program to prepare our teen-age youth for adjustment to military life, and of the work of N.C.C.S. continues. In compliance with instructions of the Administrative Board, N.C.C.S., in collaboration with other interested departments of the N.C.W.C., the Military Ordinariate and the chaplains, during the past year prepared a guide to *Greetings*, the booklet for prospective inductees which was published a year ago.

The N.C.W.C. Office for UN Affairs continued efficiently to report on happenings in the United Nations and its various commissions and councils which were of interest to the Church. In addition to keeping the members of the Bishops' Peace Committee, the various departments and bureaus of the N.C.W.C., our lay organizations, and the Mission Secretariat well informed of projects and discussion of importance to them, it has come to be relied upon more and more by Catholic organizations all over the world as a source of reliable information on the activities of the UN. To meet the increasing demand for such information, it now issues a regular bulletin for distribution to interested and authorized groups and individuals.

Our UN office was particularly active again this year when the question of the Internationalization of Jerusalem came up before the Special Political Committee of the UN General Assembly, and later before the plenary session. Israel continues to be adamant in its opposition to the UN proposal and, in fact, openly flaunted it during the year by transferring its Foreign Office from Tel-Aviv to Jerusalem.

Perhaps the most dramatic and effective intervention of the N.C.W.C. abroad was that in behalf of His Eminence, Aloysius Cardinal Stepinac, Archbishop of Zagreb, Yugoslavia,

who was reported early in July to be gravely ill of a rare ailment known as "polycythemia vera rubra." When it was learned that one of the few specialists in the treatment of the disease was a physician in the United States, Dr. John H. Lawrence, and that the best hope for a cure lay in that radio-active medicine in which this physician had experimented successfully for many years, efforts were made immediately to arrange that he visit the Cardinal. After appropriate clearances, the Chairman of the Administrative Board requested the bishops of the United States to cable messages of sympathy to the heroic churchman and to enlist the aid of President Eisenhower and the Secretary of State in persuading the Yugoslav government to grant a visa to Dr. Lawrence. On July 23, the necessary visas for Dr. Lawrence and Dr. John Ruzic of Chicago, who accompanied him, were received. Expenses of the mission were cared for by an emergency appropriation from the Bishops Welfare and Relief Fund.

Immigration legislation was hotly debated during the year. Efforts to revise the basic legislation of the country came to naught and the prospects of immediate success in that direction do not appear to be hopeful. The Congress did, however, after long and bitter opposition, pass special emergency legislation providing for the admission of 214,000 non-quota immigrants over a period of three years, effective upon enactment. Eligible are various groups of refugees, expellees and orphans, including 60,000 Italian ethnics of the first and second categories. The total number is less than that asked of the Congress by President Eisenhower who recommended that 240,000 be admitted to the United States over a period of two years. Details of the measure as finally adopted and of the many difficulties incidental to its passage are outlined in the reports of the Legal Department and the Department of Immigration. The new legislation contains provisions respecting transportation of the refugees, which are quite different from those

operative under the Displaced Persons Act.

At the April meeting of the administrative Board, the Bureau of Immigration N.C.W.C. was given the status of a Department, and Bishop Ready was named its episcopal chairman. The action was taken in recognition of the constantly expanding interest of the Church in the United States in the problems of immigrants. It is interesting to note that since its establishment in December, 1920, the N.C.W.C. has assisted well over a million immigrants.

At its April meeting, the Administrative Board dissolved the Department of Catholic Action Study and transferred its functions to the Bureau of Information.

In the field of lay activity, N.C.C.M., N.C.C.W. and N.C.C.N. have had particularly impressive records during the year. All have had notable increases in affiliations.

In conclusion, it is only appropriate to express a word of warm appreciation to all the members of the staff of the N.C.W.C. whose dedicated service has contributed so much to the furtherance of our work during the past year.

#### Office of United Nations Affairs

THE N.C.W.C. Office for UN Affairs reports an increase of interest in information about the United Nations as reflected in requests made to the various divisions of the N.C.W.C. which the Office serves.

It was pointed out that the National Catholic Welfare Conference is an accredited observer organization at the UN and is accredited with the US Mission to the UN.

Particular attention was called to the increasing role non-governmental organizations which have been granted consultative status are playing in the economic and social work of the United Nations. Of over one hundred organizations granted such a status are the following international Catholic groups: World Union of Catholic Women's Organizations, Catholic International Union of Social Service, International Conference of Catholic Charities, International Catholic Migration Commission, Pax Romana, International Federation of Catholic Young Women, Young Christian Workers, International Catholic Child Bureau, International Union of the Catholic Press.

It was pointed out that in the nations' consideration of social problems: "the almost complete acceptance of the concept of the family as the basic unit

of society, and of the importance of the role of non-governmental groups in determining the cultural, economic and social life of individual nations, are not unimportant achievements of long, patient and arduous work by Catholics."

Items considered by the UN during the past year, described as of special interest to Catholics, included the internationalization of Jerusalem, human rights covenants, technical assistance to under-developed countries, problems of population, women's status and problems affecting the interests of Catholics, such as education in trust territories and non-self-governing areas.

Regarding Palestine, the report pointed out that the Church "has not changed its position on the necessity for the internationalization of Jerusalem, although rumors that it has are invariably circulated during any debate on the question."

Referring to a significant article on family rights recently inserted in the Draft of the proposed Covenant on Political and Civil Rights the report stated: "The texts of the articles on human rights are of great importance from a Catholic point of view. It is improbable that any final action on the two Covenants will take place before the Assembly of 1954. However, it is important that the present texts be carefully studied by authoritative Catholic scholars with particular reference to articles on freedom of religion, of opinion, on the family, etc., for January 1, 1954, so that governments and the Human Rights Commission may have the benefit of views and principles."

With regard to Population the report called attention to the World Population Conference to be held in 1954 in Rome under the auspices of the United Nations and in cooperation with the International Union for the Scientific Study of Population, and to the fact that Pax Romana has held a significant conference on population problems, with a view to preparing scientific Catholic thought for the Conference.

#### Business Management

A TOTAL of 53 Papal documents—encyclicals, allocutions, apostolic constitutions, etc., have now been printed in pamphlet form and are available from the N.C.W.C. Publications Office. This includes 35 documents of His Holiness Pope Pius XII, 17 of Pope Pius XI, and one of Pope Leo XIII. Other divisions of Business Management show a leveling off in activity after a 200% increase in the years from 1940 to 1950. Office space in the N.C.W.C. headquarters

building was 100% occupied throughout the year. The building now provides quarters for 177 employees.

#### Education Department

##### Bishop Brady, Chairman

CATHOLIC schools continue to flourish. Preliminary statistics indicate that the current elementary and secondary enrollment will reach an all time high of 3,700,000 pupils, 3,100,000 in elementary schools and 600,000 in high schools. By 1960 Catholic schools should be prepared for 4,500,000 students, 3,600,000 in elementary schools and 900,000 in high schools.

The teacher shortage is critical. Young ladies apparently are not responding to religious vocations in sufficient number even to supply replacements for Sisters who die or who are forced to retire. Fortunately, the number of lay Catholic school teachers seems to be on the increase so that one of every ten teachers in Catholic elementary schools now is a lay person. By 1960 the ratio may be as high as one lay teacher for every five Sisters.

It is recommended that lay teachers be recruited from graduates of Catholic colleges, middle-aged college graduates and mothers whose children are raised or who are in high school, and public school teachers who are not quite ready to retire from teaching but anxious to "pick their spot" in private schools. There appears to be widespread satisfaction with the teaching efficiency of lay teachers and a marked decline in the clergy's and laity's opposition to the employment of lay faculty. In New Orleans three elementary schools are staffed by lay teachers exclusively.

Good lay teachers are hard to find. Salaries paid by Catholic schools are much lower than comparable salaries in public schools. Besides, industry and government agencies have absorbed many potential as well as former teachers. The main appeal to qualified lay teachers must therefore be centered around the opportunity for a teaching apostolate in Catholic education.

Again this year integration of religion with all school subjects and activities was the outstanding characteristic of research and program projects for the improvement of the Catholic curriculum on all school levels.

The trend to include religion or religious references in the public school curriculum seemed to gain momentum during the past year. A great many public school officials appear to favor "teaching religion factually whenever and wherever it is intrinsic to the regular school subjects and activities." The Department has two misgivings about this approach: (1) public school au-

thorities may try to substitute "factual study of all religions" for released time programs; (2) factual study of religion may lead to courses or projects in "comparative religion" with attendant danger to the faith of Catholic teachers and pupils in public schools. Nevertheless, the approach had considerable merit provided it can be worked out practically in classroom specifics.

The Department has carefully analyzed a number of legislative matters with complications for Catholic education, among which were: Department of Health, Education and Security, Oil Royalties for Education, Aid for Federally Impacted Areas, New G.I. Bill, Selective Service, Universal Military Training, Loans for College Housing, Postal Rates for Education and Congressional Investigations of Education.

The Department continued its close working relationship with the U.S. Office of Education, the American Council on Education and the Association of American Colleges. It has also maintained contact with such groups as the National Education Association, the American Association of School Administrators and the National Association of Manufacturers.

The Department's special office for foreign visitors has continued to serve as a sponsoring agency for German Catholic religious leaders, priests and laymen, invited to the United States by the Department of State to make an intensive study of the Church's social action program with particular reference to religious influence upon various facets of our democratic society. The office also rendered assistance to approximately 200 Catholics from foreign lands who came to the N.C.W.C. for information about the Catholic Church in the United States and for "Catholic contacts" in the cities on their itineraries. The Department's staff once or twice each week participated in the orientation program for foreign visitors at the Washington International Center, by presenting a brief talk about the Catholic Church in the United States and by answering a great many questions about religion and religious institutions in this country. Finally, the Department, with the cooperation of the N.C.C.W., placed 79 Catholic boys and girls from Germany and Austria in Catholic homes. These seventeen-year old youths will spend a full year in the United States, living in typical Catholic homes and attending Catholic schools.

In conclusion, the Department's report indicates how the general responsibilities assigned to it by the bishops were carried out in a great variety of specific activities.

## Press Department

### Bishop Gorman, Chairman

DURING the year 1952-1953 the Press Department of the N.C.W.C. inaugurated three new regular services, bringing the total of its offerings to the Catholic press to nineteen.

These newly-launched services are a radio-television newsscript, a documentary service and syndications of special articles in Spanish for Latin American newspapers.

Only a few months after it was started the radio-TV newsscript—a specially prepared 15-minute weekly program of world-wide Catholic news—was reaching an estimated 8,500,000 American listeners, both Catholic and non-Catholic, in all parts of the country. It is now also being used overseas, even in Africa, where it is broadcast from a station in the Belgian Congo in French and Flemish.

The new documentary service enables subscribers to receive promptly the texts of important Papal addresses, Encyclical letters and the general pronouncements of the Sacred Congregations, as well as major statements of the American hierarchy and individual bishops.

The special syndications in Spanish—which are being issued through *Noticias Catolicas*, the Spanish and Portuguese edition of the N.C.W.C. News Service—are now being sent to 89 subscribers in 17 countries where they are reaching an estimated 4,000,000 readers. Total readership of *Noticias Catolicas* during the year grew to nearly 20,000,000.

Among its other advances during the past year the N.C.W.C. News Service more than doubled its sources for the coverage of vital news from countries behind the iron curtain.

It also aided the German hierarchy in setting up its new central Catholic news service, KNA, by lending it for a period of three months the services of G. R. Brunst, foreign editor of the N.C.W.C. News Service. On five previous occasions the News Service had helped to establish Catholic press agencies in foreign countries, including China and Japan.

A clear indication of the power of the Catholic press was given during the year in the case of His Eminence Aloysius Cardinal Stepinac, Yugoslav martyr to the communist regime of Marshal Tito.

In July the N.C.W.C. News Service sent out a dispatch noting that the Cardinal was seriously ill. No reports on this matter were carried in secular newspapers. Because of Catholic press reports two prominent United States physicians were flown to the ailing pre-

late's side by the N.C.W.C. in cooperation with the United States government. As a result, Bishop Thomas K. Gorman, Coadjutor of Dallas and episcopal chairman of the Press Department, declared in his annual report, the Cardinal's life was prolonged, if not saved.

For the first time since 1920 the Press Department played host to Catholic editors from all parts of the country at a two-day seminar on the Catholic press and the N.C.W.C. News Service at the N.C.W.C. headquarters building in Washington, D.C.

During 1952-53 six national Catholic agencies—four of them a part of the N.C.W.C.—made joint plans to put Catholic publications into the hands of Catholics in the armed services of the United States. These agencies are the N.C.W.C. Press Department, the National Council of Catholic Women, the National Council of Catholic Men, the National Catholic Community Service, the Military Ordinariate and the Catholic Press Association of the U.S.

## Legal Department

### Bishop Walsh, Chairman

THE report of the Legal Department for 1953 discloses interest in a number of judicial, administrative and legislative developments affecting the interests of the Church and its institutional system. The report calls specific attention to litigation which is further developing the relationship of church and state in this country.

Particular reference is made to a case decided by the Supreme Court of the United States during the past year, namely, *Kedroff v. St. Nicholas Cathedral*. This case involved a controversy over the right of possession of the Russian Orthodox Cathedral in New York. The North American Metropolitan District and the Orthodox Church each sought possession. The State of New York, under the authority of Article 5-C of the Religious Corporations Law of New York refused to recognize the Russian Orthodox Church and vested possession in the North American Metropolitan District which was allegedly a schismatic group. The New York Court of Appeals in a divided opinion upheld the constitutionality of the law. The Supreme Court of the United States assumed jurisdiction of the case and, in order to render its decision, it was necessary for the Court to re-examine the precedent decision of *Watson v. Jones* decided shortly after the Civil War, wherein it was held that a civil tribunal is bound by the decision of the ecclesiastical courts when the decisions of the latter are within ecclesiastical



jurisdiction. The Supreme Court overruled the New York courts, and in doing so, reaffirmed the precedent of *Watson v. Jones*. It was held by the Supreme Court that the said decision was valid in the light of current concepts of the relationship of church and state. As a matter of fact, the Court held that the attempt of the New York Legislature to vest possession of the Cathedral in an allegedly schismatic group was violative of the First Amendment.

Mr. Justice Frankfurter, in his concurring opinion, indicated that the New York law was not unlike the series of Acts through which Bismarck sought to detach German Catholics from Rome. Speaking of the New York decision, Mr. Frankfurter said, "The consideration which permeates the Court's opinion below would give each state the right to assess the circumstances in the foreign political entanglements of its religious bodies that make for danger to the state, and the power, resting on plausible legislative findings, to divest such bodies of spiritual authority and of the temporal property which symbolizes it."

Quite obviously, this is a landmark case in the development of the American concept of the relationship of church and state. Its relevance to a church which is international and universal in scope is immediately obvious. It is one of the most important decisions which the Supreme Court of the United States has rendered on the issue of the church-state relationship. Just this month Professor Mark DeWolfe Howe, reviewing the activities of the Supreme Court for the 1952 term, comments extensively on this case. He states, "The Court thus raised to the dignity of a constitutional right a hitherto debated principle of American church law—the principle that the property of a hierarchical church is to be disposed of in accordance with the decision of its rulers, however sound the reasons and however great the number of church members defying this authority." This case recognizes that the church is a distinct society apart from the state, and that civil society must respect this fact.

Many other cases were reviewed, cases of significance, but time and space do not permit an analysis of them. The report would demonstrate, however, that the attack on the church under the guise of separation of church and state is continuing. For example, in several cases it has been alleged that Nuns are not free citizens of the United States; that they lose their secular and economic beings because of the vows which they take and, consequently, on the basis of the principle

of separation of church and state, they should be disqualified from teaching in public schools. In short, on the authority of separation of church and state, a religious test should be made—a test which would exclude members of religious orders because of their opinions.

The report noted the fact that there has been a substantial increase in Selective Service cases involving seminarians, referred extensively to legislation involving obscene publications, treated in detail the question of immigration, analyzed thoroughly the extensive cooperation of the Legal Department with N.C.W.C. affiliates, such as the Catholic Hospital Association and the National Catholic Cemetery Conference, analyzed United Nations activities, and generally evaluated the broad range of legislative and administrative measures which bear directly or indirectly upon the voluntary institutional system of the Church and its religious orders.

### **Social Action Department**

**Archbishop O'Boyle, Chairman**

THE objective of the Social Action Department is to promote the social teaching of the Church and to interpret, under the guidance of the bishops, the application of this teaching to the complex social and economic problems of the United States. Its specialized fields of work are: industrial relations, race relations, international peace, family life, health and hospitals, social welfare, and rural life. The Department maintains contact with the National Catholic Rural Life Conference and the National Conference of Catholic Charities as well as with all other national and diocesan organizations working in its various fields of activities.

In carrying out its objectives, the Department has the assistance of two auxiliary agencies, the Catholic Conference on Industrial Problems and the Catholic Association for International Peace, both of which conduct public conferences and serve as centers of information in their respective areas of work. The latter organization, the CAIP, has just held its annual convention and is able to report considerable progress.

The present report will list only a few of the more important activities carried on by the Department in the several fields of work for which it is responsible:

### **Industrial Relations**

*Priests' Social Action Conference.* A two-day regional priests' social action conference was sponsored by the Department in Columbus, Ohio, under the

auspices of the Most Reverend Michael J. Ready, Bishop of Columbus.

*Social Action Notes for Priests*, a monthly news letter, was distributed to approximately 3,500 priests and seminarians.

Approximately 100,000 copies of the Department's 1953 *Labor Day Statement* were distributed at various diocesan observances of Labor Day.

*Labor Day Mass.* The Department continued to promote this important custom and is happy to report that the number of dioceses sponsoring a Labor Day Mass was higher this year than ever before.

*Special Work with the Labor Movement and Employers Associations.* Members of the staff and the Department maintain a close liaison, largely through personal contact with the major international unions and labor federations and the principal employer associations.

*Industrial Conferences.* Meetings of the Catholic Conference on Industrial Problems were held in Portland, Oregon, and Buffalo, New York, and a representative of the CCIP participated in numerous other conferences in the field of industrial relations.

### **International Relations**

The Department continues to maintain a very close working relationship with the various government agencies which are sponsoring exchange visitors to the United States from foreign countries. All Catholic exchange visitors and many non-Catholic visitors are referred to N.C.W.C. for special orientation courses on Catholic life in the United States.

*The Catholic Association for International Peace.* The CAIP issued important committee statements on several current problems in the field of international relations. Its most recent statement was a vigorous condemnation of Forced Labor in communist-dominated countries. The CAIP also published a monthly news letter, distributed several thousand pamphlets, and was represented at scores of private and governmental conferences in the field of international relations.

### **Race Relations**

The Office of Race Relations in the Catholic Conference on Industrial Problems issued monthly Civil Rights Surveys and was represented at numerous Catholic and non-sectarian conferences in the field of race relations.

### **Miscellaneous**

*Publications.* Father Cronin has completed a high school text book on social problems, thereby rounding out a series of three important books de-



signed to aid the work of the Social Action Department.

Monsignor Higgins continues to write a weekly column on Catholic social teaching for the N.C.W.C. News Service. This column is now being syndicated to twenty diocesan newspapers.

**Immigration Study.** Work was begun during the past year on an intensive study of the economic aspects of immigration and related population problems. This study was assigned to Father Cronin.

**Communism.** Father Cronin continued his specialized work on the study of communism. He was re-elected vice-president of the All American Conference to Combat Communism and is chairman of the Publications Committee of that organization.

### Family Life Bureau

THE main aim of the family apostolate, that of lifting Catholic family life to higher spiritual levels, continues to emerge in ever clearer outline. Three activities, particularly, that are making noteworthy contributions to this end are: the marriage preparation course that devotes considerable attention to the spiritual aspects of Christian marriage and family life; the family retreat; the renewal of the marriage promises. Other activities, full of promise, that show continued growth, are family group Communion, family group assistance at Mass, and the adaptation of family devotions or religious practices to the liturgical year.

The Bureau's quarterly publication, *The Family Apostolate: News and Comment*, enjoyed a healthy growth during the year and is doing much to further its program of action.

Five new publications have been added to the Bureau's list of printed material: *Our Growing Family Apostolate*; *The Family Retreat*; *The Father, the Head of the Home*; *Family Retreat Conferences*; *Your Home, a Church in Miniature, Vol. III*. The Director of the Bureau cooperated with Chaplain Constantine Zielinski in writing the publication, *The Catholic Family in Uniform*, of the National Catholic Community Service.

### Bureau of Health and Hospitals

THE report of the Bureau of Health and Hospitals analyzed in detail the new Department of Health, Education and Welfare with specific reference to its effect on the whole field of health and hospitals. Attention was given to various legislative measures which were before the Congress during the last year, which involved the

voluntary hospital system of the Nation. It was pointed out that the Conference of the Bishops' Representatives for Hospitals is continuing to grow, and that this organization is proving to be of tremendous assistance to the bishops and to the hospitals.

The Bureau was able to report a steady and encouraging growth of the National Federation of Catholic Physicians' Guild. At practically every hospital conference or convention of significance during the past year, the Bureau participated.

### Youth Department

#### Archbishop Mitty, Chairman

THE growth of the Youth Department, N.C.W.C., during the past year has been a steady and extensive one, particularly in the work of the National Council of Catholic Youth. This plan of youth organization, concentrating on the teen-age and young adult groups, has been widely and well received in the United States. Its basic idea of developing leadership among Catholic youth is proving its worth.

This leadership was evidenced at the recent council of youth, meeting in Boston at the national convention, where young people from all over the nation gave ample proof of their alert interest in the activities of the Church, and their responsiveness to episcopal needs.

Catholic Youth Week, now in its third year, also has shown great success. This period is devoted annually to emphasizing the nature and meaning of Catholic youth and Catholic youth work. Each diocese is invited to develop the Week in whatever way it deems best for its purposes—by special youth programs, use of communications, press publicity, and particularly by the display of the talents of Catholic youth.

Youth Week 1953 effected the contacting of 735 radio stations and 135 TV stations. Declarations concerning the Week were issued by His Holiness, Pope Pius XII, President Eisenhower, the majority of state governors, the American hierarchy, and the chief officials of many cities. Over 100,000 posters were distributed, with 25,000 bumper stickers, and thousands of pieces of literature. This yearly observance has, since its institution, lent great impetus to Catholic youth work.

In the field of the National Federation of Catholic College Students, progress has been made slowly and consistently, despite the disadvantages of a decreased Catholic college enrollment. It is apparent that leadership in this group is productive of leadership in other departments within

the Church: approximately one-quarter of the key NFCCS leaders of the past five years are now in religious life.

In the area of Newman Club Federation activity, there is tremendous momentum. Many dioceses, either in the past year or in the few preceding it, have dedicated new and extensive Newman Club chapels and centers. Nationally, the office is being recognized in the student and youth field as a powerful instrument of the Church. Membership is increasing, and also the number of converts to Catholicism occasioned by Newman contacts. Not only is this a fertile ground for the development of Catholic leadership in the secular student milieu, it is also an ever-growing source of religious vocations.

Because of the growth of Catholic youth work, it became necessary during the past year for His Excellency, Most Reverend John J. Mitty, episcopal chairman of the Youth Department, to appoint three episcopal moderators for the three large divisions of the Department. These are: Most Reverend James A. McNulty, Bishop of Paterson, to the National Federation of Catholic College Students; Most Reverend Maurice Schexnayder, Auxiliary Bishop of Lafayette, to the National Newman Club Federation; and Most Reverend Leo R. Smith, Auxiliary Bishop of Buffalo, to the Youth Council.

### Immigration Department

#### Bishop Ready, Chairman

THE high-light of the report of the former Bureau of Immigration this year, as far as the staff members were concerned, was the mention made that the Bureau had been elevated to the status of a Department at the April 1953 meeting of the Administrative Board. So the Bureau is now the Department of Immigration and from now on will be referred to as such.

The report, in discussing the new procedures which were put into effect by virtue of the passage of the McCarran-Walter Act in June, 1952, points out that having to operate for the first six months of the fiscal year under the previous immigration and nationality laws and then to switch abruptly on December 24 to the new law, involved much additional work for the three offices of the Department. The enormous number of pending cases, solution of which had not been possible under the old law, brought a veritable stampede of clients. Later there was the task of functioning under the new provisions that were unfamiliar even to the government officials.

The paper work which has now become necessary is fantastic, especially at the Washington and New York offices. The period of trial and error which the Immigration Service anticipated for the early months of enforcement, resulted in many cases that could not be decided at the District Offices, having to be referred to the Board of Immigration Appeals in Washington and the consequent necessity of a representative of the Department appearing before the Board for oral argument.

An oversight in writing Section 245 of the law has resulted in the omission of "ministers of religion" from among those who may have their status adjusted to a permanent from a non-immigrant status without leaving the country, as a result of which the Department is advising Bishops and Provincials who wish much needed priests to remain here to apply for a first preference status for them; since, when such quota numbers are available they are able to adjust while continuing to remain in the United States.

Many German-born Sisters were aided in coming here by virtue of the fact that the annual quota for Germany had been current during much of the past year.

Refers from abroad have been increasing. Innumerable requests from the St. Raphaels-Verein of Hamburg, especially, have been received, for investigations to be made, persons to be located and others to be met at the piers.

The office at New York, located as it is in the area of large foreign born population and in continuous contact with the District office of the Immigration and Naturalization Service and the Ellis Island detention station, bore the brunt of the past year's confused situation. Always there arose emergent problems to interfere with the daily routine, and there was the ever-present need for adding to the comfort of those confined to Ellis Island.

The activities at our El Paso office were not so seriously affected by the legislative changes, as most of our clients were Mexican-born and thus non-quota under both previous and present laws. In that area it was the stricter application of the ruling relative to the suspension of deportation cases that caused the greatest difficulty, augmented by the ensuing necessity of securing visas at the American Consulate, plus the even more difficult task of obtaining Mexican passports.

The work of the Department, strenuous as it has been, will be further increased by the recently enacted Refugee Relief Act, which grants a non-quota status to 19,000 Italian, Dutch and Greek non-refugees, rela-

tives of persons residing here who are either citizens or legally resident aliens. Our help will also be solicited by large numbers among the 5,000 refugees residing temporarily in the United States who, under the new Refugee Act, will be able to adjust their status.

#### **Lay Organizations Department**

##### **Archbishop Cushing, Chairman**

Digests of the reports of the National Council of Catholic Men and of the National Council of Catholic Women, made to the meeting by Archbishop Cushing, follow.

#### **National Council of Catholic Men**

**D**URING the past year N.C.C.M. experienced its most successful year in the 33-year history of the federation. It was a year marked by growth and improvement in terms of increased diocesan affiliation, financial position, more effective action in the field of national representation, new program activities and a solidification of the national federation itself.

Seven new diocesan councils were added, equaling the number organized during the previous year and making a total of 14 new dioceses in two years, with excellent prospects of sustaining this rate of growth during the coming year.

At the annual convention, the largest in the history of N.C.C.M., held in St. Louis, Missouri, April 11-12, the general assembly set up national committees in seven fields of Catholic Action programming. The seven committees are Youth, Family Life, Civic and Social Action, Communication, Religious Activities, Public Relations, and Legislation. The convention itself was based on a series of actual workshops in the field of Catholic Action, represented by the national committees.

There was a continued increase in the number of meetings and conferences of national importance at which N.C.C.M. represented the members of the federation. In many cases these conferences were held in various parts of the United States and N.C.C.M. representation was supplied by affiliates in these areas.

N.C.C.M. continued its work in the field of Indecent Literature and was publicly credited by Congressman E. C. Gathings (D., Ark.) with being the organization through whose assistance the legislation establishing the Congressional Committee Investigating Indecent Literature was passed.

The circulation of *Catholic Men* continued to grow and from a non-paying circulation of 6,600 in 1950 it now has a paid circulation of 78,000. In March, 1953 a special page was introduced in *Catholic Men* for Catholic Men in Service resulting in 25,000 copies being sold each month to chaplains of the Armed Forces for free distribution to the men and women in uniform.

The Catholic Hour radio program now in its 24th year is broadcast each Sunday (NBC 2:00-2:30 p.m. E.S.T.) over 143 stations in the United States, giving it the greatest coverage of any religious program on the network. In addition it is being broadcast overseas through the Armed Forces Radio Service and is heard not only by members of the Armed Forces but by civilians as well, in such countries as Holland, Switzerland, Germany, Austria, Japan, Korea and Puerto Rico.

The Christian in Action now in its tenth year is broadcast each Sunday over 110 stations of the American Broadcasting Company at 11:30 a.m. E.S.T.

N.C.C.M. continued to supply speakers for the Tuesday Faith in Our Time program broadcast by the Mutual Broadcasting System from 12:45 to 1:00 p.m. E.S.T.

In keeping with its position of leadership in the national mass media field N.C.C.M. introduced the Catholic Hour to network television on January 4, 1953. This program is part of the NBC television hour *Frontiers of Faith*. By making the change in the title for our portion of the program it established in the minds of the audience the true nature of the programs.

N.C.C.M.'s TV programs have been seen by 36 million persons and its programs have consistently enjoyed a higher rating, a larger audience and a greater station acceptance than those produced by any other religious group. Our TV program received the award for the finest network religious television program of 1952-53. It was given in May of 1953 by the Ohio Institute for Education by Radio and Television. N.C.C.M. has now won this award for both its radio and television programs.

N.C.C.M. Film Information Service, inaugurated in June of 1952, now has more than 800 individual and group subscribers. It appraises 16mm religious films suitable for use by Catholics on TV as well as private and public showing. It also provides a central source of information on all matters relating to Catholic films and television. As part of its television

service, N.C.C.M. is making available prints of its kinescopes on a rental basis to interested groups. A pilot film is being made and will also be available to local Catholic telecasters and parish groups.

### National Council of Catholic Women

THE National Council of Catholic Women in making an annual report to the bishops of the United States pointed out its growth and development through a series of charts. Although the report emphasized particularly the progress during the past year, it also showed the comparative growth over the past twenty years.

There are 88 dioceses in which diocesan councils have been established. These are located in every province in the United States. They are established from coast to coast, from north to south. It is indicated, however, that some of the largest Catholic areas have not taken advantage of the structure so readily available to unite their women, to give them a voice with the over eight million women in the federation. Of the 88 diocesan councils, 34 are 100% affiliated; five 95%; four 90%; three 85% and four 80%. Organizations of women in 21 dioceses which have not diocesan councils have directly affiliated with the National Council of Catholic Women.

The recorded progress of N.C.C.W. shows not only a consistent growth in the affiliation during the past 20 years, but also an increase in the number of dioceses which have federated completely their women's organizations. In 1933, N.C.C.W. counted 1404 affiliations; in 1950, 6473; in 1953, 8120. In 1933, there were 54 dioceses organized; in 1950, 80; in 1953, 88. Of these there was one in 1933 which was 100% organized; 27 100% organized in 1950; and 34 100% organized in 1953.

The development of the National Council of Catholic Women has been commensurate with its growth. Through its national committee system it attempts to intensify and promote Catholic activities; to unify, coordinate and strengthen programs; to collect information on programs in operation and to bring about a general consciousness of belonging to the united body of Catholic laity. The national committees of N.C.C.W. number 18. Although the growth and interest in the committee system has been notable during the past few years, with an increasing record in dioceses establishing committees and committee chairmen reporting, the report indicates that a vast amount of

valuable resource material, disseminated through program suggestions in *Monthly Message* and through the yearly program designated by the national chairman in consultation with the staff secretary and the consultant from the National Catholic Welfare Conference, is not being used to its potential.

The headquarters of N.C.C.W. continues its many services. The exchange of persons program is carried on, first, through the adult exchange program of the State Department, including the Women's Bureau of the U. S. Department of Labor, and second, through the German and Austrian high school students exchange.

For the past two years the National Council has called upon its affiliates to assist in finding homes, and again for the third year it cooperated with the Department of Education of the National Catholic Welfare Conference in attempting to secure 75 homes for students who came to the United States in the fall of 1953 to remain throughout the school year.

N.C.C.W. continues to represent its affiliates at meetings of a national or international character. The list of meetings attended is imposing and emphasizes the prestige, the strength, the dignity and the importance of N.C.C.W. in contemporary, national and international life.

Field work has been a very important service. It has taken the form of assistance to diocesan council conventions, consultation at diocesan workshops, cooperation in planning and in actual organization.

The National Council has been instrumental in planning national meetings and institutes which is its function in the development of leadership; these were: the national convention held in Seattle; the regional conference held in Fresno, and the training institutes held in four strategic areas in the United States.

The publication of the National Council of Catholic Women, *Monthly Message*, and its section in CATHOLIC ACTION have been well received and studied.

Correspondence with diocesan presidents and with committee chairmen is a continuing service with headquarters.

Organizational material has been dispensed not only to dioceses in the United States, but to Bishops or their designated representatives in foreign lands, such as Bombay, Bangalore, Madras, Singapore, Lebanon and Australia.

N.C.C.W. reports the greatest growth in its history during the past

year. The cooperation received from the Most Reverend Bishops of the country and the zealous work of Catholic women leaders has made this record possible.

### National Council of Catholic Nurses

THE Board of Directors of the National Council of Catholic Nurses recommended to their diocesan affiliates in 1952 and 1953 the following:

1. Continued advancement in the educational field of nursing.
2. Cultivation of the noble ambition to be better Christian nurses, gaining more knowledge and by example proclaiming truths which will do honor to their profession as Catholic nurses.
3. Because of the shortage of nursing services asked that nurses who are not actively engaged in nursing and have no other responsibilities make every effort to share their nursing service; encourage and recruit students for Catholic schools of nursing; and increase the volunteer services to the sick poor.
4. In the United States 50% of the hospital beds are occupied by patients who are mentally ill or suffering from a chronic illness. These patients are in need of nursing care that is characterized by a spiritual motivation. At the present time only 3% of the nursing care is given by graduate registered nurses. Therefore the Board has suggested that licensed practical nurses be given membership in N.C.C.N.

The *Catholic Nurse* is the official magazine of N.C.C.N. A question box on moral questions, conducted by Rev. Francis Connell, professor of Moral Theology at Catholic University, was added in March, 1953.

### War Relief Services-N.C.W.C.

IN THESE days of deflated currency, it's no easy task to multiply a dollar. But that's precisely what War Relief Services—National Catholic Welfare Conference accomplished during the past year, according to the annual report of the American Hierarchy's relief agency.

The report disclosed that as a result of the generosity of Catholics in this country contributing to the annual Laetare Sunday campaign of the Bishops' Fund for Victims of War and the Thanksgiving clothing campaign, together with surplus supplies made available by the U.S. Government, the agency was enabled to conduct a program for the needy in all



parts of the world which reached a total value of \$32,198,813.

"The basic contribution of the Bishops' Committee made it possible to command millions of dollars in outside support from governmental and inter-governmental agencies, as well as the Ford Foundation," the report said, "to process to areas of greatest need \$14,000,000 worth of contributed clothing and more than \$12,000,000 worth of surplus food."

Through these operations "the Bishops' Fund dollar was veritably multiplied many times."

During the year 105,378,967 pounds of relief materials, with a total value of \$28,801,260, were forwarded to the different war-affected countries throughout the world and were distributed on the basis of need without regard to race, religion or color. The report added that the 1953 operations brought the total amount of relief extended by WRS-N.C.W.C. in its ten years of operations to 556,224,841 pounds of materials with a total value of \$212,364,319.

In the field of resettlement, the hope was expressed that "full advantage of the immigration opportunities" will be taken under the 1953 Refugee Relief Act, which will enable 214,000 refugees, expellees and escapees to come to the U. S. within the three-year period ending December 31, 1956. The WRS-N.C.W.C. budget submitted to the Bishops' Committee made "provision for the necessary increase in staff in both the U. S. and overseas that will be required if full advantage of the immigration opportunities is to be taken under this new law."

"Although vast improvements have been made in a number of countries, particularly in western Europe, battered during World War II, where large social welfare and relief programs have been conducted, the Church throughout the world still is burdened with the care and maintenance of hundreds of thousands of unfortunate and suffering people." WRS-N.C.W.C. is administering to homeless unfortunates, through its relief programs in 32 countries.

### National Catholic Community Service

**T**HE National Catholic Community Service provides for the needs of persons affected by the defense efforts of our country: men and women in the Armed Forces, civilians employed in defense industry, and patients in Veterans Administration Hospitals.

The continuing importance of its work is underscored by the fact that there are approximately 3,400,000 men and women in the Armed Forces and that authorities predict that the figure will remain over three million into the indefinite future.

During the past year NCCS rendered service to over 8,000,000 persons through 51 NCCS-USO Clubs and Offices, 11 independently supported USO-type units, and 3 local operations for industrial workers, in addition to providing staff members for several additional USO-operated clubs in this country and abroad. As of June 30, 1953, the NCCS-VA Hospital Service Program had been inaugurated in 164 of the 175 VA hospitals, and had been officially established in 95 archdioceses and dioceses.

The effective work of NCCS has been made possible by the generous assistance of numerous volunteers; more than 15,000 persons donate their services each month in the NCCS-USO operations alone.

During the year NCCS distributed 509,245 items of religious materials, including publications, rosaries, and medals. Attracting unusual attention have been the pre-induction pamphlet *Greetings!* and its companion *Guide*, for leaders of discussion groups.

Nationally NCCS has achieved an enviable position of leadership and esteem. The Chairman of the NCCS Executive Committee, Mr. Michael T. Kelleher, is president of the United Defense Fund as well as vice president of USO. Mrs. George Rock, a member of the NCCS Executive Committee, serves as secretary of the United Community Defense Services. Mr. John F. Hickey, a member of the NCCS Executive Committee, continues to serve as treasurer of the USO.

The work of the USO overseas during the past year has been expanded with the opening of Clubs in Casablanca, Naples, Paris, and Angeles in Central Luzon in the Philippines. Steps have been taken to establish a USO Club in Tokyo. Monsignor Howard Carroll is chairman of the USO Overseas Committee and his leadership of the committee is responsible to a great degree for the expansion of the USO program overseas.

The present status, prestige, and smoothness of operation of NCCS are a tribute to the wise guidance and encouragement of the bishops as well as to the high calibre of the personnel who serve the cause with singular loyalty and dedication.

### Confraternity of Christian Doctrine

**Bishop O'Hara, Chairman**

**P**RIEST Directors of the CCD have been officially appointed in 24 archdioceses and 101 dioceses; assistant directors in 25. Their seventeenth annual meeting was held in New York City, August 3-7. The program consisted of indoctrination on CCD organization and activities, general sessions and work groups on the religious instruction program for Catholic students attending public high schools.

*The Seminary Committee of the CCD*—The fourth annual meeting was held in New York, August 3-4, in conjunction with the CCD Directors' meeting. This committee consists of 65 rectors and professors of catechetics.

*Teaching Sisters' and Brothers' Committee*—There are now 95 sister and 21 brother members.

*Lay Committee of the National Center of the CCD*—Developed to stimulate effective lay participation in the CCD program. The present membership totals 31 from 28 archdioceses and dioceses.

*The Catholic University Clerical Unit*—The 15th Annual Catechetical Day was celebrated October 18, 1952 in the Shrine of the Immaculate Conception with a Dialogue Mass and a Sermon, followed by a formal catechetical program.

*CCD Units in Catholic High Schools*—Reports indicate that at least 22 dioceses have CCD units in their Catholic high schools.

*CCD Commission of the National Federation of Catholic College Students*—The national chairman and his committee at Manhattan College, New York, work with college students through 13 regional commissions.

*National Council of Catholic Women Committee on Cooperating with the CCD*—The N.C.C.W. chairman of this Committee and a staff member at headquarters of both the N.C.C.W. and the CCD, indicate means of coordinating efforts.

Experience has demonstrated convincingly that the success of the parish Confraternity of Christian Doctrine depends on two factors, the *Priest Director of the Parish Unit* and an *Active CCD Executive Board*.

*CCD Institutes for Priests*—These are two- or three-day "study sessions" in which parish clergy are briefed on CCD activities, parish organization and approved publications and materials. Twelve institutes, attended by 935 parish priests, were sponsored

Turn to page 19

## MONTH BY MONTH WITH THE N.C.W.C.

### Bishop Gannon of Erie Receives Title of Archbishop

The personal title of Archbishop has been conferred on Bishop John Mark Gannon of Erie by His Holiness Pope Pius XII as the Diocese of Erie celebrates its 100th anniversary.

His Excellency became Bishop of Erie in August, 1920 and prior to that had been Auxiliary Bishop there for three years. The fifth Bishop of Erie, he was the first native son to head the See. Under his administration, the diocese has grown tremendously in priests, parishes, schools, charitable institutions, and membership.

But Archbishop Gannon's efforts have not rested in diocesan activity. He was for many years a prominent member of the Administrative Board of the National Catholic Welfare Conference and episcopal chairman of its Press Department. He has often represented the American Bishops on important projects for the aid of the Church in foreign lands, notably in Latin America. He was a leader in founding Montezuma Seminary in 1936 at the time of Mexico's persecution of the Church. The Seminary provides for the training of Mexican aspirants to the priesthood on United States soil. Archbishop Gannon also fathered the issuance of *Noticias Catolicas*, the Spanish and Portuguese edition of the N.C.W.C. News Service, which today serves newspapers in all parts of South America as well as Spain and Portugal.

Our good wishes and congratulations are with Archbishop Gannon.

### Bishop O'Brien of Chicago Honored by Holy Father

On the occasion of the celebration of the golden jubilee of his ordination, Auxiliary Bishop William D. O'Brien of Chicago, president of the Catholic Church Extension Society of America, has been honored by His Holiness Pope Pius XII with the rank of Archbishop. This rare honor makes Archbishop-Bishop O'Brien the only auxiliary bishop in the United States with archiepiscopal rank. It crowns a career of long devotion to the Extension Society's work.

Bishop O'Brien was Father O'Brien when he joined the Extension staff in 1907, only two years after the society

was founded, and four years after his ordination. He has devoted all the years since then to the society's work, and is now serving his sixth five-year term as the society's president. He was president when raised to the hierarchy in 1934. The jubilee observance coincided with the Extension Society's 48th annual meeting.

Archbishop O'Brien has also served as secretary of the American Board of Catholic Missions since 1937 and assistant treasurer of the National Catholic Welfare Conference since 1940.

Congratulations and prayers are Archbishop O'Brien's on this double celebration.

### Monsignor Hillinger of Chicago Named Bishop of Rockford Diocese

Monsignor Raymond Peter Hillinger, rector of Guardian Angels Orphanage in Chicago, has been appointed by the Holy Father to be Bishop of Rockford. He becomes the fourth bishop of the See, succeeding Bishop John J. Boylan, who died last July 19.

Bishop-designate Hillinger was born in Chicago on May 2, 1904. He made his studies for the priesthood at Quigley Preparatory Seminary in Chicago and at St. Mary of the Lake Seminary at Mundelein, Ill., and was ordained at St. Mary's in 1932. Graduate study in labor work and preaching followed; then three years as a curate. He was 15 years as a member of the Chicago Archdiocesan mission band and for the last three years had been rector of the Guardian Angels Orphanage.

All good wishes are offered Bishop-designate Hillinger.

### Three N.C.W.C. Priests Recently Given Title of Monsignor

His Holiness, Pope Pius XII has very recently honored Rev. George G. Higgins and Rev. Wm. E. McManus of the N.C.W.C. staff with the title of Monsignor. Both were given the rank of Papal Chamberlains with the title Very Reverend Monsignor. Monsignor Higgins is an assistant director of the N.C.W.C. Social Action Department and

Turn to page 16

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## CATHOLIC ACTION — MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

*"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general co-operation."*

—from the 1919 Pastoral Letter of the  
Archbishops and Bishops of the U. S.

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# The Catholic Press Views the International Picture

By John V. R. Lebkicher

## *The Catholic in the United States and the International Picture*

Forum Series—Article IV

### I. The International Picture

THE ISSUE now overshadowing all others in the international picture is the cold war, the struggle for power between atheistic communism and the free world.

At stake is the future of civilization. The outcome of the struggle will determine, as His Holiness Pope Pius XII has pointed out, whether free nations "will continue to be established on the firm rock of Christianity, on the acknowledgment of a personal God, on belief in man's spiritual dignity and immortal destiny, or, on the contrary, will choose to place their future in the inexorable and totalitarian power of a materialist state, which acknowledges no ideals beyond this earth, no religion and no God. . . .

"On the one side is the spirit of tyranny, a state absolutism that claims to control the main levers of a political, social, economic machine in which human beings—living creatures who have been made in God's image and called by adoption to share in His very life—are considered to be nothing more than lifeless cogs. On the other side stands the Church, calm and serene, yet resolute and prepared to repulse every attack."

In this conflict, therefore, the Catholic must take a stand, for the Pope has made it quite clear that it involves not only political and economic factors, but moral and religious ones as well. At such a time, as the Holy Father has also stated, no Catholic can remain a bystander. In an address to the Roman nobility in 1947 he said:

"It is not permissible to be a deserter, an 'émigré à l'intérieur.' That is the attitude of one who, either out of contempt or because he is discouraged, does not take part in the affairs of his nation, but withdraws far from the conflict while the country's fate is at stake. Abstention is to be condemned even if it is the result of indifference. Indifference to ruin into which one's own brothers or people are about to fall is even worse than contempt or discouragement."

Even if it were not true that the Catholic must take a stand for moral reasons, he would still have to do so out of self-interest. For Catholic interests are probably more intimately bound up in the cold war than are those of any other group.

In the first place the struggle is world-wide and there are Catholics everywhere. Everyone knows that Catholics are involved in great numbers in the most critical sectors of the conflict in Europe. But even in Red-threatened southeast Asia, in a part of which the cold war has already become hot, there are close to 4,000,000 Catholics.

While Communism wages war on all who believe in God, the Reds have singled out Catholics and the Church as special targets for persecution wherever they have come into power. This has been true from Eastern Europe, where the list of prelates tried and imprisoned on trumped up charges is still lengthening, to China, where nearly every Catholic missionary has been expelled from the country and the native faithful subjected to efforts to separate them from communion with the Holy See.

In the cold war the Catholics of the United States have a particularly important role to play. Both as citizens and as a major segment of the public opinion of our free nation they can exert great influence on the foreign policy of the world's strongest non-communist power. And they are obliged to exert that influence, both as Catholics and as Americans.

The Holy Father noted in his 1948 Christmas Message:

"The teachings and exhortations of the Roman Pontiffs, especially in the course of recent decades, concerning the conduct of Christians towards their neighbors, society and the state . . . serve to proclaim the believer's duty to assume his share, generously and courageously, and according to his station and capacity, in questions which a tormented and agitated world must solve in the field of social justice no less than on the international plane of law and peace."

During the last war the country's Catholics were warned of the consequences of failure to fulfill their civic duties by the American hierarchy. In their Statement on International Order the Bishops of the United States declared:

"Public opinion in our country can exert a tremendous influence in making the peace and determining the manner of international collaboration for its maintenance. If public opinion is indifferent or unin-



formed, we shall run the risk of a bad peace and perhaps return to the tragedy of 'power politics,' which in the past divided nations and sowed the seeds of war. If public opinion is alert and informed, we can have lasting peace and security. It is imperative that all our citizens recognize their responsibility in the making and maintenance of the peace. They must inform themselves on the issues and form their judgments in the light of sound reason and our Christian democratic traditions."

## II. The Catholic Press

The function of the American Catholic press in the cold war is to help the faithful fulfill the duties pointed out to them by their Bishops. That is to say, the press must inform Catholics—and other Americans too—of what is happening and tell them why it is happening so that they may have a sound basis for forming their opinions and making their judgments.

The Catholic press, of course, must continue to report on events occurring in all parts of the world. In this field it is already doing a good job despite great difficulties in getting the news from countries behind the iron curtain. It has, nevertheless, fully covered such important stories during the past year as the so-called "deposition" of His Eminence Stefan Cardinal Wyszyński, Primate of Poland, and the trial of Bishop Eugene Bossilkoff in Bulgaria.

But what is perhaps becoming even more important than merely reporting the news is the press' function of explaining and interpreting what it reports. This is so because of the exceedingly great complexity of the issues involved in the cold war and their frequently close connection to matters of Christian doctrine.

Early this year at the start of Catholic Press Month, in a telegram to Coadjutor Bishop Thomas K. Gorman of Dallas, episcopal chairman of the Press Department of the National Catholic Welfare Conference, the Pope said:

"Perhaps at no time more than at the present moment is there need for the faithful to understand clearly the relationship of current events to the unchanging values of Christian truth and to the Catholic philosophy of life so soundly developed on the basis of Divine revelation."

In issuing the call for Catholic Press Month, Bishop Gorman had noted earlier that of the many reasons why Catholic publications "play a top role," one of the most important was that they present the news in its proper setting and never "as isolated happenings or mere opinions unrelated to a complete philosophy of life."

Later in the year, in greeting editors attending the Catholic Press Seminar sponsored by the N.C.W.C. News Service in Washington, His Excellency Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States, declared:

"It would seem that a news service should be confined to news, details and particular facts. Usually

**T**HE N.C.W.C. Forum Committee, representative of the National Catholic Welfare Conference, presents its 1953-54 series of eight articles, month by month, under the general title, "The Catholic in the United States and the International Picture." These have been prepared for general use and should be especially helpful to organization and educational leaders.

### Use the articles:

- For your own information.
- For stimulating a program of action in your organization.
- As texts for discussion clubs, forums, round tables, radio talks.
- For informal discussion at home and abroad.

### Use the questions at the end as guides for reading and discussion.

*Tear sheets of these articles are available.*

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we don't look there for any historical or philosophical meaning or interpretation.

"But the editors of Catholic papers have today a unique opportunity if they are moved, as they should be, by Christian spirituality."

This way of handling news—that is, by accompanying it with a considerable amount of interpretive comment—is a departure from the American newspaper's traditional practice of straight reporting. It is a departure, however, that even many secular newsmen are beginning to advocate.

It is also a necessary departure because so many of the events of the cold war are either meaningless to the reader or likely to be misunderstood by him if their significance is not explained. Many people, for example, were deceived by the so-called "peace campaign" launched a few years ago in Europe. To have merely reported the fact that a peace petition was being signed by millions of persons would have been a failure of press responsibility. The press also had the duty to report and explain that it was a communist propaganda weapon designed to weaken efforts to increase the military defenses of the West against Soviet aggression. By thus explaining the meaning of the phony appeal for peace the press prevented a great many innocent persons from being taken in by it and from signing it when it was circulated in this country.

It is, moreover, in the field of interpretation—through both editorials and news columns—that the American Catholic press can make its most important contribution to victory in the cold war and a true peace. The secular press, with its far greater resources, can report the news of that war as well as or better—at least more completely—than the Catholic press. Although this is true in general, it must not be forgotten that there are many important events reported in the Catholic press which are overlooked by secular newspapers.

The Catholic press, however, has a marked advantage when it comes to the matter of interpretation.

For one thing, in explaining events it can draw on the Church's long experience in combating communism and on the knowledge of Red tactics and strategy gained from it. For another, it can rely on the teachings of the Church as a sure guide in its interpretation of news which concerns moral and spiritual issues with which, as has been pointed out, the cold war is intimately bound up. In both, it possesses an enormous advantage over non-Catholic newspapers, for while the experience and teachings of the Church are always available to the editors of the secular press, they are in fact rarely, if ever, used by them.

Such an advantage in interpretation should be exploited by Catholic papers. Not only does it help Catholics develop an awareness of what the communists are trying to do and of the means of combating them, it also makes the Catholic press more valuable and attractive to the non-Catholic readers it is trying to reach.

In reporting and explaining news of the cold war, Catholic newspapers should be principally concerned with the following points:

Exposing the constantly shifting communist line to show how Red tactics and strategy, as they are revealed by the news, relate to Red goals. Once a sensitiveness to the general drift of the Party line has been developed in readers, they will be in a position to take positive steps to combat communism.

In a more positive way the Catholic press should report on and support the activities of those persons and groups who are doing the most to further the cause of Catholic principles of social justice and of those who are actively fighting the Reds. Discretion is needed in the latter case, however, since the press should not carelessly back everyone who claims to be fighting communism, but who may actually be using an anti-communist appeal to seek merely personal ends.

Support should also be given to those organizations which are seeking the establishment of a true peace on the international level. In regard to these international institutions, the Holy Father said in his Christmas Message of 1948:

"The Catholic doctrine on the State and civil society

has always been based on the principle that, in keeping with the will of God, the nations form together a community with a common aim and common duties. Even when the proclamation of this principle and its practical consequences gave rise to violent reactions, the Church denied her assent to the erroneous concept of an absolutely autonomous sovereignty divested of all social obligations."

There are a great many important factors in the international picture that have not been mentioned in this article because of space limitation and because, in our opinion, none are of such overwhelming importance as the cold war. These factors too—international economic cooperation through the Schuman Plan, European union, Point Four efforts, population problems and others—should also be dealt with by Catholic papers. Here we have thought it best to discuss only that one factor which has the greatest immediate significance.

#### READINGS

*Our Bishops Speak.* National Pastorals and Annual Statements of the Hierarchy of the United States, Bruce, Milwaukee, 1952.

*Papal Pronouncements on the Political Order.* Francis J. Powers, C.S.V., Newman Press, Westminster, Maryland, 1952.

*Principles for Peace.* National Catholic Welfare Conference, Washington, D.C., 1943.

*Pope Pius XI and World Peace.* Lord Conmore, E. P. Dutton, New York, 1938.

*The Role of the Christian in the World for Peace.* Catholic Association for International Peace, Washington, D.C., 1953.

#### DISCUSSION QUESTIONS

1. Why must a Catholic take a stand on international issues?
2. What is the result of his failure to take a stand?
3. What are the functions of the Catholic Press in regard to international affairs?
4. Are some of its functions in this respect more important than others? Which would you say are the more important?
5. What is the Church's position in regard to international organizations?

#### MONTH BY MONTH WITH THE N.C.W.C. (Continued from page 13)

Monsignor McManus is assistant director of the Education Department, N.C.W.C.

At the same time, Rev. Aloysius J. Wycislo, assistant executive director of War Relief Services—N.C.W.C., and of the National Catholic Resettlement Council, was elevated to the rank of Papal Chamberlain with the title of Very Reverend Monsignor.

Another Chicago priest, formerly with N.C.W.C.,—Monsignor James E. Lawlor—was honored at the same time with elevation from Very Reverend Monsignor to Right Reverend Monsignor.

#### Services of Holy Year Acknowledged by Benemerenti Awards

**B**ENEMERENTI awards have been made by the Holy Year Central Committee in Rome to the following members and aides of the U.S. National Holy Year Committee in

recognition of their services:

The late Archbishop John T. McNicholas, O.P., of Cincinnati, who was chairman of the U.S. National Committee; Bishop Martin J. O'Connor, rector of the North American College in Rome, who served as representative of the National Committee in the Eternal City; Msgr. Howard J. Carroll, general secretary of the National Catholic Welfare Conference, who served as secretary of the National Committee; James S. Mitchell, former executive secretary of the National Council of Catholic Men and now an executive of the USO in New York; Margaret Jenkins of the Washington headquarters staff of the N.C.C.M.; Eleanor Leahy, former secretary to Monsignor Carroll and now assistant director of the American Catholic Club in Rome; and Eunice O'Neil Brunst, director of the American Catholic Club in Rome during the Holy Year.

EVERY man knows instinctively that he is, somehow, a superior being. He knows he is superior to the land he tills, the machine he operates or the animals which are at his service. Even when unable to define this superiority in terms of "honor and dignity," if a man enjoys the fruits of his nobility, he is content and accepts that status as his due; lacking honor and dignity for any cause, a man is restless, depressed, even rebellious because something proper to him, as a man, is withheld or denied.

The Catholic Church has always taught and defended the natural dignity of every human being. She has preached the burden of individual responsibility and has insisted upon the importance of personal conscience. She has reminded mankind that there is a great division between "things" and "men." She has never forgotten that "things" were made for men and that "men" were made for God.

In thus holding up a mirror to men that they may see their own greatness and realize their personal dignity, the Catholic Church has taught that man's true honor is from God, has been enhanced spiritually by divine grace and is preserved without degradation only when the honor and dignity of God Himself are first maintained.

Often in times past men have failed to live up to the honor of their state. They have degraded their dignity in many ways. But, always till now, violence and vice, injustice and oppression or any other assaults on human dignity were recognized as abominations and were so abhorred. It has remained for our day to attempt to disregard human personality and to fortify such disregard with the force of legislation or the approbation of custom, as if a man were only a "thing." The present has been described as a rationally established inhumanity working with all the expedients of administrative and mechanical techniques. Our Holy Father, Pope Pius XII, in his 1952 Christmas allocution, gave warning of the attempted mechanization of mankind and protested the stripping of personality from men by legal or social devices. The Bishops of the United States, conscious of the growing depersonalization of man, reaffirm man's essential dignity and reassert the rights which flow from it.

#### True Roots of Human Dignity

Man's essential worth derives from a threefold source: from the fact of his creation, from the mode of his existence, and from the nobility of his destiny.

The mere fact that any creature exists at all requires the creative and

sustaining power of God. When God exercises this power to summon any possible reality into actual existence, that reality is thereby sealed with value from within. Such a dignity man shares with the animal and material world around him.

But his special type of existence confers on man a special claim to honor. Though immersed in a universe of fleeting and random sensations, he is endowed with an intellect able to pierce the flux of passing images and discover beneath them enduring patterns of truth. Though subjected to the pressures of his environment, and a prey to unthinking appetites, he is endowed with a self-determining will capable of choosing wisely within the framework of law.

Intellect and will, then, are man's distinctive adornments. It is their distinctive role to allow a finite creature to grasp truth consciously and to choose goodness freely, and thus to mirror the Infinite Creator Who is conscious Truth and absolute Goodness.

Man's natural honor, however, has been enhanced by grace, conferred at creation, lost through sin, but restored through the Incarnation and Redemption of our Lord and Saviour, Jesus Christ. When the Son of God took human flesh as an instrument of salvation, all human flesh was honored by His association with it. Through His death and resurrection Christ demonstrated the role and destiny, the honor and dignity of every man for whom He lived and suffered. Since those days of Christ on earth, no man lives by his body alone, nor by the natural powers of his soul alone; every man is sanctified, made holy, made more worthy and more honorable by the enjoyment of the special spiritual life which flows from the Cross, or by the possibility that this life will one day be his, to raise him above the limitations of nature, to honor him in unending union with the God Who became man.

Such is the triple fountain of man's dignity. To the extent these truths cease to energize the sense of reverence in every man, assaults upon the majesty of the human person must increase and intensify. Heedless that his nature has God for its origin and destiny, and reason and revelation for its divinely commissioned guide, man

will do what no other creature can—he will deny his true nature and will destroy all that is good within himself.

#### Man's Dignity and the Body

Such a process of degradation is viciously at work in our own country, where the deification of the flesh continues to enlist new devotees. Through its liturgy of advertisement, entertainment, and literature, this cult bids fair to corrode our national sense of decency. When reason abdicates its sovereignty over bodily energies, their purpose is destroyed; and, by a sort of instinctive vengeance, they themselves become destroyers. Like wild animals, these energies are hard to tame, and remain dangerous even when tamed. But whatever lawful use an animal may serve, it is not wisdom for man to accept as his master the lion who seeks to devour him.

The Catholic Church, however, has never failed to accord the human body an immense measure of honor. She affirms that it was originally created by God; in one instance actually assumed by Him; in every instance meant to be on earth His special temple, and destined eventually to rejoin the soul in His beatific Presence.

Whatever is uncompromising in her teaching about the body stems from her realism on two points: the body, though good, is not the highest good; and the undisciplined body is notoriously bad.

Other sacrileges against personality flow from errors less crude perhaps, but hardly less injurious. Such are some prevailing misconceptions about society, liberty, economics, labor and education.

#### Man's Dignity and Society

The practical social theory of the last century enthroned the individual but not the person. An individual can be a thing: as for instance an individual tree; but in virtue of his rational soul, a person is more than a thing. Yet the depersonalized view of man gained ascendancy, and generated a society which was a crisscross of individual egotisms, and in which each man sought his own.

Against this error our century has seen a reaction which has sought to overcome the isolation of man from man by imposing upon rebellious in-

## The Dignity of Man

Statement of the Archbishops and Bishops of the United States issued at the close of their annual meeting in Washington, D. C., November 18-20.



dividuals a pattern of compulsory and all-embracing state organization, with unlimited power in the hands of the Civil Government. Hence socialism in its various guises has appeared as forcible organization imposed upon the confusion which resulted from false concepts of human freedom.

The Christian concept of man, however, is that he is both personal and social. As a person he has rights independent of the state; as a member of society he has social obligations. Parents and society contribute to the making of a man, hence man is indebted to the social order. At the same time, since his soul comes not from society but from God, a man has rights which no society may violate. The state is a creature of man, but man is a creature of God; hence the state exists for man, not man for the state.

### Man's Dignity and Liberty

The Christian view, then, avoids the opposing extremes of individualism and collectivism, both of which are grounded on false concepts of liberty—either the unfettered liberty of individualism, which gives the "individual" the right to ignore society; or the unfettered liberty of dictatorship, which gives the government the right to ignore the person by absorbing him into a race or class, thus destroying his freedom of choice. The false liberty of individualism wrecks society by defining freedom as individual license; the false liberty of dictatorship wrecks humanity by defining freedom as the right of the dictator to nullify the person—a right which he claims to derive from social necessity.

Concerning the results of such false notions of liberty Leo XIII issued these warnings: "The true liberty of human society does not consist in every man doing what he pleases, for this would simply end in turmoil and confusion, and bring on the overthrow of the state . . . likewise, liberty does not consist in the power of those in authority to lay unreasonable and capricious demands upon their subjects, a course which would be equally criminal, and would lead to the ruin of the commonwealth."

Liberty in political life may be described as the condition in which the individual finds himself unhampered in the discharge of his duties and in the exercise of his rights. Liberty, however, is something more than a political phenomenon as tyrannical dictatorship contends; it is more than an economic phenomenon as some disciples of free enterprise maintain. It is something more mature than that

dream of rights without responsibilities which historic liberalism envisioned; it is certainly different from that terrorism of responsibilities without rights which Communism imposes. It is something wiser than free thought, and something freer than dictated thought. For freedom has its roots in man's spiritual nature. It does not arise out of any social organization, or any constitution, or any party, but out of the soul of man. Hence to the whole tradition of the Western world, liberty does not come essentially from improved conditions of living, either political or economic, but is rather the spring out of which better conditions must flow. A free spirit creates free institutions; a slave spirit permits the creation of tyrannical ones.

### Man's Dignity and Economics

Closely connected with freedom and human dignity is the right of private property. On the question of private property the aforementioned misconceptions of liberty beget two other extremes: first the belief that a man's right to property is absolute, and that he may do with it what he pleases, without regard for the moral law or social justice; and, secondly, the reactionary error of Communism, which denies all personal rights and lodges all property in the hands of the state.

The Christian position maintains that the right to property is personal, while the use of property is also social. Unrestrained capitalism makes its mistake by divorcing property rights from social use; Communism hits wide of the mark by considering social use apart from personal rights.

Much of our economic restlessness, however, is the festering of man's wounded dignity. Karl Marx himself was perceptive enough to see that "Democracy is based on the principle of the sovereign worth of the individual, which, in turn, is based on the dream of Christianity that man has an immortal soul." (Marx-Engels Historical-Critical Edition, Karl Marx Institute, Moscow, Vol. I, No. I, P. 590.)

Ignoring the testimony of both reason and revelation and believing the "dream" to be only a dream, modern men have tended to concentrate almost exclusively on economic security and to pursue it at times with the fervor of religious devotion.

Often the hope is voiced that man will turn to the cultivation of the spirit after all his economic needs are supplied. We are reminded of the delusion of Jean Jacques Rousseau that man, good in himself, has been corrupted only by society. Marxism,

changing the formula, gives the same false primacy to external circumstances—man's goodness will depend upon the economic system under which he lives. But the exclusive dependence on economic security and social reform to right the wrongs of mankind is by no means confined to Marxism. It affects the thought of great masses of men who reject the fundamental tenets of Marxism.

While we have deep sympathy with all people in their craving for economic security and while we acknowledge the evils, individual and spiritual as well as social, which often flourish in a society when many are forced to live in conditions of degrading poverty, yet we cannot refrain from pointing out the fact that man's goodness is from within. It depends upon man's personal convictions and upon his efforts aided by God's grace. Economic and social reform, to be effective, must be preceded by personal reform. The perfection of a society may not be measured by the moral goodness of the individuals who compose it; but the goodness of a society cannot rise above the goodness of its members.

The position of the Church relative to the economic order is based on the principle that the rights man possesses as an individual and the function he fulfills in society are inseparable. Many of the rights of the individual depend upon the function he fulfills in society. Capital and labor from this point of view are related and made inseparable by the common good of society. This is a prime principle of social justice. The right of the capitalist to his business and to his profits and interest, and the right of the laborer to his wages and his union, are both conditioned by their service to the common good.

### Man's Dignity and Labor

It is only in the light of the spiritual worth of man that the dignity and importance of labor become evident. Labor is not something detached from the rest of life. Economically, it is bound up with capital as a co-partner in production. Socially, it is bound up with leisure as an avenue to cultural enrichment. Spiritually, it is bound up with the soul's development and with salvation. The worker is not a hand, as individualistic capitalism contends; not a stomach to be fed by commissars, as Communism thinks; but a person who through his labor establishes three relations: with God, with his neighbor, and with the whole natural world.

First of all, work unites us to God not only by its ascetic character and through the discipline it imposes on

man by subjugating his lower passions to order and reason, but principally because, through the intention of the worker, the material universe is brought back again to God.

Second, labor is also the bond uniting man to man, a kind of school of social service, a base of human solidarity, a testimonial to man's insufficiency without his neighbor. In working with others, man ratifies his social dependence and performs an act of natural charity, because he helps create utility for others and thus promotes the happiness of his fellow men. The Catholic view, it will be noted, here adds that labor must always be used, not to dissociate ourselves from our neighbor, but to unite us with him. The greater the material advancement of any country, therefore, the more energetic should be its spirit of neighborliness.

Finally, work unites us with nature. It does this by enabling us to share in the creative work of God and by making each of us, in the language of St. Paul, "a helper of God." God, the supreme Artist, has communicated artistic causality to men, so that they can now make things and shape events to the image and likeness of their own ideas. The marriage of man's intelligence and will with the material world and the natural forces with which he is surrounded becomes a fruitful union, and from them is generated a culture.

### Man's Dignity and Education

In transmitting culture from generation to generation, it is the purpose of education to safeguard and develop the dignity of man. At the end of the 18th century our first president spoke of religion and morality as indispensable supports of political prosperity. At the end of the 19th century our highest court declared that "The reasons presented affirm and reaffirm that this is a religious nation." What is true of our political prosperity and our nation is true as well of our Western culture in general. Yet everywhere modern education is being drained of moral content through the movement which is known as Secularism. It has been well said that the education of the soul is the soul of education. Therefore when education tries to thrive in a religious and moral vacuum, and does not aspire to impart a set of principles and a hierarchy of values, it degenerates into a dead and deadening juxtaposition of facts.

And even worse. For though it tries to thrive in such a vacuum, education can never really be neutral in practice. It has been truly said that "Men must be governed by God or they will be

ruled by tyrants." Similarly, education must inculcate a religious and moral outlook, or it will inculcate a materialistic one. And there is no word for dignity in the vocabulary of materialism.

### Conclusion

Every day in Holy Mass, Almighty God is addressed as He Who wondrously established the dignity of man, restored it more wondrously still. Only by regaining our reverence for God can we of America in the 20th century rediscover both our own value and the solid basis on which it rests. We must at the same time expend every effort to see that this dignity is reflected in our sense of decency, made aware of itself by education, nurtured by society, guarded by the state, stabilized by private ownership, and exercised through creative activity.

The alternative is increasing chaos. The words of a contemporary historian of culture may serve to summarize the issues at stake: "Unless we find a way to restore the contact between the life of society and the life of the spirit, our civilization will be destroyed by forces which it has had the knowledge to create but not the wisdom to control."

- ✠ EDWARD CARDINAL MOONEY  
*Archbishop of Detroit*
- ✠ SAMUEL CARDINAL STRITCH  
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- ✠ MATTHEW F. BRADY  
*Bishop of Manchester*
- ✠ MICHAEL J. READY  
*Bishop of Columbus*

### COMMITTEE REPORTS

(Continued from page 12)

by the Dioceses of Cheyenne, Amarillo, Duluth, Greensburg, Helena, Kansas City, Little Rock, Madison, Natchez, Saginaw, Superior, Toledo.

**Summer CCD Leadership Courses**—Forty sisters, brothers, seminarians and lay people attended sessions at the Catholic University of America, June 29-August 8. Classes were offered in doctrine, CCD organization, CCD methods of teaching religion on the elementary and high school level.

An accredited extension of the D.C. course was offered at Incarnate Word College in San Antonio.

A similar Leadership Course was conducted for religious and laity at St. Louis College, Honolulu.

**Regional Congresses**—Thirty-six dioceses were invited to participate in the five regional CCD Congresses held at Collegeville for the Province of Indianapolis; Pendleton for the Provinces of Portland and Seattle; Springfield, for the Province of Boston; Rochester, for the Province of New York, and Amarillo for the Province of San Antonio.

**Bible Week**—The National Center worked with the Catholic Biblical Association of America in planning and promoting the second annual Catholic Bible Week.

### Committee on Motion Pictures

**Bishop Ready, Chairman**

THE Legion of Decency this year reviewed 336 U.S. films and 47 foreign ones. Only one U.S. film was condemned, and the foreign films showed a decrease of 11 per cent from the preceding year. However, it was noted that there was an increase during the year of "morally objectionable in part" films by both American and foreign producers. Also the report noted with concern that many theaters, including some owned by large circuits, have been exhibiting films condemned by the Legion of Decency.

Following the report, the bishops lauded the self-regulatory process of the motion picture industry and reaffirmed their approval of this instrument to preserve and maintain a morally wholesome screen. The resolution stated:

"Resolved: That the Production Code, a plan of self-regulation developed within the motion picture industry of the United States as a means toward the maintenance of right moral standards in screen entertainment, be commended as a worthy undertaking and one capable of affording vital protection to the whole public, especially youth, against the harmful influence of morally bad motion pictures."

## Bishops Denounce Present-day Persecution

Text of a statement entitled "Peter's Chains," issued by the Bishops of the country at their annual meeting this year.

THE heroic constancy of the Martyrs and the unwavering witness of the Confessors have always been pre-eminent among the signs that distinguish and identify the True Church of Jesus Christ. Look where you will in Europe and in Asia, in every land now shrouded in the gloom of Communism, and you will see the solid phalanx of Bishops, priests, religious and faithful, our modern Martyrs and Confessors, gathered around the Cross of Christ, the Standard of Salvation,—the one steady light which still shines in the general darkness. We in the free countries still speak of a cold war; these men and women are enduring the bitterest, the bloodiest persecution in all history.

Shepherds of the Flock of Christ are hunted down, imprisoned, debased, tortured, slain. Sick and helpless Sisters are dragged from their convents, condemned to the slow death of forced labor on roads, in forests and in mines, or to the quicker death of starvation. Peasants are slaughtered and flung upon the pyres of their burning churches. Innocent children are torn from the arms of their Christian mothers and handed over to atheist debauchers.

It is a war against all who believe in God and His Christ, against all who dare to claim for man the liberty of the sons of God. It rages from Korea to China and to Indo-China; from Russia to the Baltic lands; from Poland and Lithuania to Yugoslavia; from the Ukraine to Albania; from Czechoslovakia to Hungary, to Roumania and Bulgaria; it rages in the eastern parts of Austria and Germany. And everywhere the Church of God, her sacred ministers and her faithful children are the first targets of the persecution. Millions of them have already died for the Faith. Who shall count the number of those who are now suffering and marked for death.

This is a war against the True Religion of Jesus Christ. When will men in the free world come to realize that the crisis of today is first of all a crisis of religion, that the Communist debaser of man is essentially a hater of God, that his long-range and his short-range purpose is the destruction of Christianity. From Marx to Malenkov, the Communist sees Christ as the enemy to be exterminated.

Is it not, then, the strange anomaly of our times that a calculated confusion has been able to hide from so

many of our people the primary, the changeless purpose of the enemy? How few there are who understand that the struggle for liberty is a warfare against the fanatical foes of Christ! How few there are who know that millions of Catholics have already died that the rest of us might live!

Here is a story of epic nobility, of unsurpassed human grandeur, of deathless spiritual devotion. Our Martyrs and Confessors are the glory of the age in which we live. One would have thought that the western world would rise as one man to do them reverence, would write their deeds of valor in letters of enduring gold. Instead, indifference, scant notice or silence. Only in the Catholic press will you find the Martyrology which the historians of tomorrow will account the greatest glory of today.

Who can now recall the chroniclers of Nero's day? But the names of Peter and of Paul have endured throughout the centuries; above their tombs rise the noblest temples of Christendom, and pilgrims come in multitudes unnumbered to remember and to pray.

Nor can history be kind to those men of state who retreated to the refuge of a polite neutralism while the crucial battle of our times was being fought.

History can record only in reprobation that while Nero raged in the East against the true Church of Christ, the Voltaires of the West raised their olden cry "Ecrasez l'Infame" and sought to crush these valiant fighters for God and human freedom. Genuine philosophy must list Nero and Voltaire as allies. History will register the fact of that alliance in the Warsaw manoeuvre which would cut off from help the champions of the authentic liberties.

And what shall we say of those ungenerous men, who in the crisis of our times have been found so sadly wanting,—those narrow sectarians who allowed their petty or their imagined grievances to obscure the true greatness of our blessed Martyrs and Confessors. We shall leave them to God and to the worm of conscience, as we pray "Father, forgive them for they know not what they do."

The Catholic Bishops of the United States of America, gathered together in their annual assembly at Washington, proclaim to all their faithful

priests and people the solemn duty of instant and constant prayer for our suffering brethren of the Church of Silence. When Peter was in prison, the Church prayed without ceasing for him, and the Angel of the Lord touched him and the chains fell off from his hands. Peter is again in chains.

Let there then be supplication to God and penance that His grace be poured out in superabundant measure to strengthen those who hold the place of honor and of danger in the new warfare launched against the Church. Let us all cherish in our hearts the epic story of our own Martyrs and Confessors. Let us tell this story to our children that they may learn the names of Stepinac and Mindszenty and Wyszynski, of Beran, of Cule, of Ford and of Byrne, along with the heroes of the Faith in ages past; that they may understand how great it is to be a Catholic.

And let us raise our voices, in a unison of protest, a protest that will penetrate into the consciences of all decent men, into all the chancelleries of the world, against this new scourge of God and man.

To our Brother Bishops, to the priests, religious and people of the Church of Silence, we send affectionate greeting and the tribute of our devotion, of our admiration, of our entire solidarity. We salute you; we embrace you; we minister in spirit to your necessities; we bind in prayer the wounds you suffer for justice's sake. For you are blessed when the enemies of Christ persecute and revile you. You are the light of the world, giving to our generation that saving example of fidelity spoken of by St. Paul: "Who shall separate us from the love of Christ? Shall privation or distress, or famine or nakedness, or danger, or persecution or the sword? As it is written: For Thy sake, we are put to death all the day long. We are accounted as sheep for the slaughter."

"But in all these things we overcome because of Him that hath loved us."

Indeed your Faith is the victory which overcometh the world. By your stripes will the modern world be healed.

Peter's Successor, Who is Pius, spoke the deepest sentiments of our own hearts when He said to you: "We embrace you with a special love and we kneel to kiss your chains."